The means to keepe Sinne from reigning in our mortall Body.

A SERMON PREACHED AT PAVLS CROSSE, May 26. 1629.

By *William Foster*, Master of Arts, and Parson of *Hedgeley* in the County of BVCKINGHAM.

LONDON,
Printed by *John Haviland*.
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Mar. 16. 1619.

By William Fofter, Maifter of Arts, and
Parſon of Aſhdon in the County of
Eſſex.

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TO THE RIGHT

Honourable, *Robert* Lord *Dormer*, Baron of *Wing*, Earle of *Caernarvon*, Lord Lieutenant of the County of *Buckingham*, my very good Lord:

As also

To the right honorable and vertuous Lady, the Lady *Anna-Sophia* Countesse of *Caernarvon*, his most gracious, deare, and louing Wife.

Right Honourable,

Formerly prouided this Sermon for you in a Country Auditory. Your occasions then carried you elsewhere. The approbation it receiued from such learned Diuines as hapned to be present, made mee settle my thoughts and meditations againe vpon it. Those second thoughts, and meditations gaue it a new being, and that growth that

that it came from the Country to the City. Meeting there with the Preſſe, it preſumeth to preſſe from the City to the Court, bearing your Honours name in the forehead. For whither could it bee ſent more fitly to cry downe the reigning of ſinne, than to Court? where vertue and not ſinne ſhould reigne among the Peeres and Nobles of ſo vertuous and pious a King as wee haue: who like the Emperors Theodoſius *the younger (beſides his priuate deuotions) leauing his Princely ſports, is an aſſiduous frequenter of publike prayer; and* Conſtantine *the Great, (beſides his priuate reading) is a great and conſtant hearer of Sermons, the meanes to receiue ſacred inſtructions to keepe ſinne from reigning in his mortall body. Let mee not be thought then preſumptuous if I dedicate this ſmall worke of mine to your Honours, to be a Remora to ſtay you from yeelding to the inchanting allurements of ſuch perdition-working Syrens, as are alwayes ſeducing the fraile nature of man vnto ſinne. Neither doe I this, becauſe I any wayes deeme your Honours prone to follow ſuch, or becauſe you want either good precepts or neere examples to follow. For, my good Lord, beſides your owne gracious diſpoſition, you haue been brought vp at the feet of* Gamaliel *in the Vniuerſitie, that hath furniſhed you with the one: you haue thoſe noble*

Lords,

Nicoph. hiſtor. Eccleſ. l. 4. c. 3.

Euſeb. de vit. Conſtant. l. 4. c. 33

D. Prideaux, his Maieſties Profeſſor of Diuinitie in the Vniuerſitie of Oxford.

Lords, your Vncle and Father in Law, neere and bright shining Lights to you in the other: you haue the daily attendance of *such as are able and ready to *direct you in both. And you, right noble Lady, (as inheritrix of your deceased Lady-mothers vertues) are ready to ioyne in the practice of such actions as may bring eternall happinesse to you both. But I dedicate these my poore labours to your Honours to encourage you to goe on in what you are. For your Lordship well knowes that of the Poet;*

The Earle of Pembroke Lord Steward, and the Earle of *Montgomery* Lord Chamberlaine to his Maiesties houshold.

**D. Williams*, with others.

Qui monet vt facias, quod jam facis, ipse monendo
Laudat, & hortatu comprobat acta suo. *Ouid.*

I deuote them to you, as a sure testimonie of my vnfained respect to your Honours, and heartie desire that you may be saued in the day of the Lord. For seeing this Sermon (such as it then was) should haue beene yours before, seeing you haue beene graciously pleased to receiue mee for yours since, to whom may it more fitly be appropriated than to your Honours? So that I may say to each of you with the Poet;

Hoc lege quod possis dicere jure meum est. *Martiall*

Censurers I shall haue, and doe expect, many; but I feare or regard none. My aime is Gods glory, to cast my mite into the Treasurie of the Church,

Church, for the good of my Country in generall, and to testifie my desire of doing your Honours seruice in particular. This is the marke I looke at, and I shall euer endeuour by Gods grace to hit it. The critieall Spectators I passe by, without any glance on them; I shall neuer care to please them. That Archer which looks on the standers by, and not on the marke, cannot but misse his aime; and that Writer which endeuours to please all, shall please none, neither God, good men, nor himselfe. But if (next to Gods glory and the Churches good) your Honours, out of your wonted candor, will be pleased to accept it, I shall attaine my wished scope, and shall be encouraged further to shew my selfe,

Your Honours deuoted Chaplaine and

humble seruant to be commanded,

WILLIAM FOSTER.

A SERMON PREACHED AT PAVLS Crosse, May the 26. 1629.

ROM. 6. 12.

Let not sinne reigne therefore in your mortall bodie... that ye should obey it in the lusts thereof.

IN Adams being we had all our being: and in his fall wee all receiued a fall. His person (being the first) infected our humane nature; our humane nature (being from him) infects our persons. So that now no man liuing, without the brand laid vpon him by S. Iohn, of deceiuing himselfe, and lying to others, can say he is without sinne: *If we say that we haue no sinne, we deceiue our selues, and the truth is not in vs,* 1 Ioh. 1. 8. (Lawnd, and thus the finest, hath his blacks; Roles, and

1 Ioh. 1. 8.

those the sweetest haue their pricks; Men, and those the best, haue their faults.) S. *Iames* outstrips S. *Iohn*, and saith, that we doe not onely offend all, but we offend all many wayes; *In many things we offend all, Iam.* 3. 2. The Prophet *Dauid* (though this be already too much, for our store) augments the store, and makes the many sins, many many sins, so many, that we know not how many; *Who can tell how oft he offendeth? Lord cleanse me from my secret faults: Psal.* 19. 12. So that then the righteousnesse of man consisteth not in hauing no sinne, for then no man could bee iustified, no man could be righteous; but it consisteth in mans stout resisting and suppressing of sinne, that it reigne not in him, and presumptuously get the dominion ouer him, and Gods free remission of sin, that it bee not imputed vnto him, bee condemned for it. *Dauid* therefore prayes against the dominion of sinne, that he may be *innocent from the great offence:* and S. *Paul* exhorts vs to resist and suppresse sinne and his lusts, that it reigne not in vs, and wee incurre the irreuocable sentence of eternall death for our offence. *Let not sin reigne therefore in your mortall bodie, that yee should obey it in the lusts thereof.* As if the Apostle had sayd; To exhort you to an absolute puritie, were to enjoyne you an absolute impossibilitie. For there was neuer yet any man altogether pure, and without sinne (*Christ Iesus* excepted, who was Θεάνθρωπος, both God and man) but yet a man need not be all sinne; he need not yeeld the powers and faculties of his soule, and members of his bodie, as instruments of vnrighteousnesse vnto sinne, and so let sinne haue his full careere in him, and rule and reigne in his mortall bodie, but hee may by the grace of God resist sinne, and so haue but few, and those but vnderling sins; and those few vnderling sinnes, by the great and super-

Iam. 3. 2.

Psal. 19. 12.

Psal. 19. 13.

abundant

abundant mercie of God in Iesus Christ forgiuen, and not imputed vnto him. For, as when wee walke abroad in the fields to take the aire, we cannot hinder the Fowles thereof from flying and houering ouer our heads, but we may well hinder them from roosting, building, and making their nests there; Euen so, as long as wee liue in this vale of miserie, clad with these weeds of mortalitie, this bodie of ours, wee cannot chuse but haue sinne houering vp and downe in vs, but we may chuse whether we will let it roost there, wee may chuse whether we will let it build and make his nest there, to rule and domineere in our mortall bodie; therefore the Apostle here in my Text saith, *Let not sinne therefore reigne in your mortall bodie, that you should obey it in the lusts thereof.*

In which Text I shall commend three things to your obseruation.

1. Here is a King described by his reigning, namely Sinne; Μὴ οὖν βασιλευέτω ἡ ἁμαρτία, *Let not sinne therefore reigne.*

2. Here are his lawes declared, by obeying, viz. his lusts; εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτῆς, *That you should obey it in the lusts thereof.*

3. Here is his Kingdome specified by the place where he would reigne, viz. *your mortall bodie,* ἐν τῷ θνητῷ ὑμῶν σώματι, *in your mortall bodie.*

For, *Peccatum debet sedem quandam & solium regni sui in nostro corpore collocatum habet;* saith *Origen.* Sinne hath, as it were, the seat and throne of his kingdome in our mortall bodie. *Origen in Epist. ad Rom lib. 5. cap. 6. tom. 2.*

In all which there is such an ἀταξία, and disorder, that this Common-wealth cannot stand long.

1. The King he is inhibiting, it is Sinne, which at first (durst

Genes. 2. got footing in *Adam*, a little new inspired *slime of the earth*, and by that wound it selfe into all the men of the earth.

2. The kingdome that's decaying, it is your perishing mortall bodie: which as soone as it hath life and being, tends to dissolution and not being. Like apples of *Sodom*, a touch turnes it into dust and ashes.

Solinus, cha. 48.

3. Lastly, the lawes they are vnlawfull, they are lusts: *Quicquid libet licet*, What it listeth, that it willeth. Here is *malum ex alio malum*, Disorder vpon disorder. A wilfull king, a ruinous kingdome, and hatefull lawes. S. *Paul* therefore, the Embassadour of the King of Kings and Lord of Lords, teacheth vs in my Text, how to order this disorder, and how to deale with each of these.

1. Sinne must be suppressed, and kept from reigning: *Let not sinne reigne therefore.*

2. Lusts, the lawes; they must not be obeyed, *obey it not in the lusts thereof.*

3. Your mortall bodie, the kingdome, that must bee repaired, and of ruinate decaying mortall bodies, you must make your selues strong and lusely bodies. For so it followeth in the verse after my Text. *Neither yeeld your members as instruments of vnrighteousnesse vnto sinne, but yeeld your selues vnto God, as those that are aliue from the dead, and your members as instruments of righteousnesse vnto God.* And of these three in their order. And first of sin, that he must be suppressed. *Let not sinne reigne, &c.*

Let not sinne reigne therefore.

Iudg. 9. 15. IT is the Parable of *Iotham* in the ninth of *Iudges*, that of all the trees the Bramble (that base hedge creeping shrub)

ſhrub) would needs take vpon it to be King. So of all that mans nature is incident vnto, ſinne (that baſe depraurie of nature) muſt needs take vpon him to be king, and to *reigne in our mortall body.* Nay that will not content him, to reigne as a king, but he will make hauocke of all like a tyrant. For Sin is the greateſt tyrant that euer the world had.

Other tyrants (though monſtrouſly raging) killed but ſome perſons; *Nero* killed his mother that bare him, and his Maſter *Seneca* that taught him; he burnt the Citie of *Rome* that was vnder his ſoueraignty & obeyed him; but theſe are but petty ſlaughters in reſpect of thoſe which ſinne makes. For, that ſpares none; it killed all thoſe that liued before vs, it will kill all vs that are now liuing, and all that euer ſhall be borne after vs. It is good therefore to keepe our ſelues free-men, from being ſlaues to ſo hauocke-making a Tyrant. *Let not ſinne reigne therefore in your mortall bodie, that you ſhould obey it in the luſts thereof.*

No man would be willing to ſerue a Maſter, how great a Prince ſoeuer he were, that when his ſeruant had ſpent his youthfull yeares, cripled his ſturdie limbs, and waſted his plentifull eſtate in his ſeruice, and comes for his reward, will draw his ſword and kill him (ſurely none would be willing to receiue their pay in ſuch ſtracke coine:) but ſinne dealeth ſo with vs; when we haue yeelded all the powers and faculties of our ſoules, and the members of our bodies, to be commanded by ſinne, what is the reward he giues vs but death? ſo ſaith the Apoſtle in the laſt verſe of this Chapter: *The wages of ſinne is death, but* Rom. 6 v. vlt. *the gift of God is eternall life through Ieſus Chriſt our Lord.* Thoſe then which neglect the ſeruice of God, and giue themſelues ouer to the tyrannous ſubiection of ſinne, are

like the perfidious Iewes, who reiected Christ the giuer of life, and desired *Barabas* a murderer to be giuen them, *Matth.* 27, 21. Let vs therefore shake off the murthering yoke of sinne, and by true and heartie repentance send a messenger of defiance vnto it, saying with those citizens in the Gospell, *Nolumus hunc regnare super nos; We will not haue this man, we will not haue sinne reigne ouer vs.* And as *Origen* exhorts, *vnusquisq; pessimum regem regnantem in suâ carne depellat:* Let euery man expell this cruell king reigning in his flesh. *Let not sinne reigne therefore in your mortall bodie.*

Matth. 27. 21.

Luke 19. 14.

Origen. in Epist. ad Rom. lib. 5. cap. 6. tom. 2.

Now Kings, as the Politickes teach vs, doe ordinarily obtaine their rule two wayes, either by { Succession, and so are Kings, as it were, naturally: or Election, and so are Kings adoptiuely.

but this king sinne, because he would be sure to be king some way, claimes the rule of our mortal body both these wayes, both by succession and election. But his title of succession hath beene found weake long agoe. That indeed shewes his antiquitie, how *Lucifer* begot him when he was cast out of heauen. That indeed shewes that hee hath free-hold of inheritance in our mortall body; but truly no Lord to command it, or King to rule it. Elect him not therefore for your King, so you shall preuent him of his kingdome; so you shall keepe him from reigning in your mortall body. *Let not sinne reigne therefore in your mortall body.*

And that you may not elect him, you must know that as there are three things concurring to the election of a politicall King { 1 Nomination. 2 Consultation. 3 Consent or Approbation.

So

So this spirituall King sinne comes to his kingdome by three steps. For as S. *Gregory* obserues, there are three degrees in sin; 1 Suggestion, offered by the Deuill. 2 Delight, administred by the flesh. 3 Consent, yeelded by our reason. *Gregor. Mag. Pastor. Curæ par. 3. admon. 30. tom. 1.*

The first, that is, Suggestion, is like to Nomination. The second, that is, Delight, is like to Consultation. The third, that is, Consent, is all one with Approbation.

Suggestion begins sinne, Delight continues, Consent finisheth sinne. Now resist sinne in the beginning, so you shall preuent him of his kingdome, and keepe him from reigning in your mortall body. *Let not sinne therefore reigne in your mortall bodie.*

When the Deuill profereth his intising suggestions, bid him *auaunt Satan, thou shalt not tempt those which belong vnto the Lord thy God.* Nay, Saint *Chrysostome* saith, that euery man of God may say as God himselfe, *Thou shalt not tempt the Lord thy God*, Matth. 4. 7. *Quoniam qui hominem Dei tentat, Deum tentat.* For he which tempts a man of God, tempts God also. Resist him then wee must in his temptations; and that we may doe to good purpose; for in resisting him, we shall be sure to foile and vanquish him. For the the Deuill is an arrant coward, hee is like a shadow. Matth 4. 7. *Chrysost. hom. 3. in opere imperf.*

Si fugio sequitur, sed me fugit illa sequentem. If wee be afraid of the Deuill, and fly from him, hee will pursue vs; but if we resist the Deuill, and pursue him, hee will fly from vs. Therefore Saint *Iames* saith, *Resist the Deuill, and he will fly from thee*, *Iames* 4. 7. The Deuill may well be compared to a tree (whereof *Iulius Scaliger* maketh mention) growing in a Prouince called *Tadisetum*, to which Iames 4. 7. *Iul. Scalig. de Subtil. exercit.*

which if a man come, *ramos constringit*, it shrinkes vp the boughes, as angry and displeased; but when he departs, *ramos pandit*, it spreads and opens the boughes, as content and pleased againe: So the Deuill, if we be afraid of him, and fly from him, *ramos pandit*, he vseth all subtilitie he can, to catch vs, and spreads his nets of vanitie to ensnare vs; but if wee take heart-a-grace, and affront him, and meet him in the teeth, *ramos constringit*, he withdraweth himselfe, and vanisheth; as he did when our Saviour Christ repelled him with *Sic scriptum, It is written. Then the Deuill left him, and Angels came and ministred vnto him, Matth. 4. 11.* Christ could haue repelled him by the power of his Deitie, but then we could not haue imitated him, but he quelled him by the Word of God, to teach vs that no weapon is like the Scripture to resist the Deuill; no sword like the *Sword of the Spirit*, no shield like the *Shield of faith, whereby we may be able to quench all the fiery darts of Satan, Ephes. 6. 16, 17.*

Matth. 4. 11.

Ephes. 6. 16, 17.

But you will say that the suggestions of the Deuill doe often get possession of our hearts before we are aware! True, he is malicious, sparing none, not *Adam* in Paradise, not Christ the Sonne of God in the wildernesse; he is a cunning impostor, and can slily convey his delusions into our hearts, making himselfe of a deuill seeme a Saint, of a foule fiend of darknesse, a bright Angell of light, *2 Cor. 11. 14.* But if hee haue gotten thus much of thee, give no more place to him, stay here, and thou mayest doe well enough yet: proceed not to the second degree, that is, let not thy flesh be delighted with his suggestions of sinne, and so thou shalt preuent sinne of his kingdome, and keepe it from *reigning in thy mortall body*. The Deuill may present his suggestions to vs, but vnlesse our flesh

2 Cor. 11. 14.

with

with delight entertaine them, they cannot hurt vs: *Peccata non nocent, si non placent*; Sinne hurts not, if it please not. Theeues may peepe in at our windowes, but if wee keepe our doores and windowes close shut, and fast barred, they cannot hurt vs. So the Deuill may peepe in at the windowes and doores of our hearts, the eies and eares of men; but if wee shut the windowes, and stop those doores of our flesh with the *deafe Adder*, that they may not harken to the voice of this Charmer, *charme he never so cunningly*, he cannot hurt vs. Let vs tell then our flesh ready to be tickled with delight, that our senses are deluded, and that she hatcheth but a viper, which in the end will gnaw asunder the very bowels where she was conceiued. For the bread the Deuill presents thee, is truely no bread to feed thee, but a stone to smite thee; the fish hee shewes, is truly no fish to nourish thee, but a serpent to bite thee; and the egge he would make thee put thy hope in, will not hatch to proue a bird to delight thee, but a Scorpion to sting thee. Keepe then thy flesh from delighting, and thou shalt keepe these from hurting, and sinne from reigning. *Let not sinne reigne therefore in your mortall bodie.*

Greg. Mag. Moral. expos. in Iob, lib. 16.

Gen. 3.

But you will say that our flesh is impure, and so may quickly infect vs, and carry vs head-long with delight, as the Deuill carried the swine into the sea. Let it be so; if thou canst but stay here, thou mayest doe reasonable well. Consent not to sinne; let not thy will and reason, thy superiour, and rationall appetite, yeeld to thy flesh and her delight, thy inferiour and sensitiue appetite. Though the Deuill haue suggested thee, the flesh delighted in it, yet let not thy will consent and yeeld vnto it. For it is consent that finisheth sinne, and causeth it to reigne in our

mortall body. *Inest peccatum cum delectat, regnat autem cum consentitur*, saith Saint *Anselme*. Sin is then in a man, when he is delighted in it, but it never reignes till he hath given his full and expresse consent thereto. And Saint *Bernard*, *Vitiosos dico, qui ex voluntate consentiunt, nec resistunt, quantum possunt.* I call those vitious men which willingly consent to sinne, and resist not what they are able.

Anselm. in lib. de Concil.

Bernard. Par. Serm.

But you will say our reason is depraued, and so may easily be deceiued with apparent good, and the sensitiue appetite ramping the rationall, may make the will to finish what Satan suggested, and the flesh lusted after.

O wretched sinner, now thou presses me too farre: now thou commest too neare the pit! I feare know what to say vnto thee! But yet that thou mayest not be swallowed vp in the gulfe of despaire, there is one *vltimum refugium*, one last refuge yet left, that is, that thou accustome not thy selfe to sinne. Though the Deuill like the Serpent, haue glided in his suggestions, though thy flesh, like *Eue*, haue thought them faire to the eye, and pleasant to the taste, and delighted in them; though thy will and reason, like *Adam*, haue beene drawne to consent vnto them, yet let not *Custome*, like the riuer *Iordan*, carry vs as the fish that follow that streame *in mare mortuum*, into the dead sea, and inure vs to sinne all our life time. There is an axiom in warre, that, *Non licet bis peccare*, No man must offend twice. Oh that we could obserue it in our Christian warfare in the Church *militant*, so should we stop the course and habite of sinning, so should we preuent sinne of his kingdome, and keepe it from reigning in our mortall bodie.

Gen. 3.

Ioseph. contra Apionem.

Plutarch. in Apothegm. regum Græc.

Saint *Augustine* therefore addeth a fourth degree of sinne,

sinne, and that is, the vse and custome of sinning. The three first degrees of sinne, may easily be resisted, but if it once come to the fourth, and grow to a custome, it will hardly, if euer, be remoued. *Consuetudinem vincere dura pugna*; It is hard to ouerthrow a custome, saith the same Father. For custome makes the face impudent, we blush not to sinne, the heart senseless, we feele not our sinne, our sinne tyrannous, our whole body is ruled by sinne. For, though sinne it selfe be a tyrant, yet custome will set a sharper edge vpon it. Custome is a monstrous tyrant, it rules both Church and Common-wealth; *fit pro ratione voluntas*; if it be customes pleasure that it must be so, it shall be so, Law will not controule it, sufferance hath made it abyue all law. Saint *Augustine* in his fourth booke, and 24. Chapter, *De doctrina Christiana*, tells vs, that the people of *Tagaste* had an ancient custome, once a yeare for certain dayes together to meet, and diuide themselues into parts, and throw stones one at another, the father not sparing the sonne, nor the sonne the father. Which custome, though it were a most barbarous custome, and yearely the occasion of the slaughter of many men; yet Saint *Augustine* (whom we count the most learned and eloquent of all the Fathers) found it an exceeding hard matter to dissuade them from their custome; *Agi quidem grandi & quantum valui*; I dealt with them (saith he) with all the might and maine I could.

Augustin. in Ioan. cap. 11. tract. 49. tom. 9.

Aug. in Psal. 36.

Augustin. de doctr. Christ. l. 4. c. 24. tom. 3.

Idem. Ibidem.

But let vs come home to our selues. It was taken vp for a custome, for Carriers and Drouers, to labour themselues and their cattell vpon the Lords day. Which custome though it were expressly against the Commandement of God, and for aboue sixty yeares together daily cried out against, by zealous Preachers in their Pulpits,

yet it continued, and looked the Law in the face, till the Parliament made a penall Statute to reforme it.

And if we should come yet neerer, and take a survey of personall sinnes, we shall finde them by custome and habite made as hard to be cast off, as locall and nationall sinnes. For *Consuetudo peccandi tollit sensum peccati, & in alteram naturam vertitur*; The custome of sinning quite bereaues vs of all sense and feeling of our sinnes, and is changed into another nature. The common swearer makes it a matter of nothing to thunder out a multitude of foule vgly oathes together; nay the more mouth they giue their oathes, the more gentleman-like grace they thinke their oathes giue them. Like Saint *Augustines* companions of his youth, *Tanto gloriantes magis, quanto fuit turpes magis*; Glorying in that most, wherof, if they had any grace, they should be ashamed most. Nay, I haue knowne some, whom the custome of swearing hath carried so head-long to sweare, that they know not when they sweare; so that being reproued for their sweating, they would presently sweare they did not sweare. The common drunkard whilest he swallowes his liquor, is so swallowed himselfe, that no remorse for his sinne appeareth in him; he puts on *a whores face, and refuseth to be ashamed*, Ierem. 3. 3. *He riseth early in the morning to follow drinke*, as *Esay* speaketh, Hee thinkes there is no kindnesse, where there is no drunkennesse, and makes one drunkennesse a medicine to cure the distemper of another, and professeth that nothing but a haire of the same dogge, can allay the distemper of his dog-like appetite. Oh to what an height of impietie doth euill custome bring men. It makes a man, *Peiorare quasi pernocare*; So to sinne, that he degenerates and becomes a beast in his sinne, as *Ionius* obserues.

Aug. Confes. Li. 6. cap. 3. num. 1.

Ierem. 3. 3.

Ionius de Peccat. Admissis. l. 3. 1. cap. 2.

I could shew you the like of gluttony and luxurie; so that Pope *Iulius* the third being by his Physitians, for his health sake, forbidden porke; missing it one day at his table, gluttony made him reproue his seruants, and command him to fetch him porke; for (saith hee) I care not what the Physitian saith, I will eat porke in dispight of God himselfe. And *Ioannes à Pisa*, Archbishop of *Beneuentum*, and the Popes *Nuncio* for *Venice*, wrote a booke and printed it, in commendation of that sin, that I tremble to name, that sin, for the reigning of which in *Sodome*, the Lord rained vpon them brimstone and fire from heauen and consumed them. Butler, these examples teach you how hard a thing it is to remoue and alter an euill custome. *Can the Æthiopian change his skin, or the Leopard his spots? Euen so may they doe good, that are accustomed to doe euill*, saith the Prophet *Ier.* 13. 23. O then, beloued, if you will preuent sinne of his kingdome, preuent the custome of sinning, so you shall keepe *sinne from reigning in your mortall body. Let not sinne reigne therefore &c.*

Vergerius in Historiâ Spierè. Sladanus. Surius. Crispinus. Balæus, & alii.

Ier. 13. 23.

But you must remember, that I told you that this was but *vltimum refugium*, a last refuge; and a last refuge is to be embraced only, when our case growes desperate. The best and safest way then to suppresse sinne, is to deale with him in the first or second degree thereof. Nay in the very first motions, we must crush this cockatrice in the shell, and make out lusts and suggestions *like the vntimely fruit of a woman, which neuer doth exist for the Sunne.* *Psal.* 58. 7. For lusts are the lawes of sinne, and if you would not haue sinne reigne ouer you, *you must not obey the lawes thereof.* Therefore, saith Saint *Paul*, *Let not sinne reigne in your mortall body, that you should obey it in the lusts thereof.*

Psal. 58. 7.

So that, as sinne is to be suppressed, so his lawes which

are his lusts must not be obeyed. *Obey not the lusts thereof.* And this leads me by the hand to the second part of my Text: What the lusts of sinne must not be obeyed. *Obey not the lusts thereof.*

2. *Obey not the lusts thereof.*

Aul. Gell. Noct. Att. lib. 11. c. 18.

DRaco, the Athenian Law-giuer, made such cruell lawes, that *Solon* abrogated them, and *Demades* the Orator said, that *Sanguine non atramento scribebantur*: They were written in bloud, not in inke. But wee haue more need to abrogate the lawes of sinne, and it may be more truly said of Lusts these lawes, that they are written in bloud, not in inke. For lusts the lawes of sinne, are not barren lusts, but they are teeming and conceiuing lusts. Lusts, if they be obeyed, bring forth sinne, and sinne finisheth his worke with nothing but death: so saith S. *Iames*; *When lust hath conceiued, it bringeth forth sinne, and sinne when it is finished bringeth forth death*, Iam. 1. 15. And S. *Paul* saith, that *The wages of sinne is death*, Rom. 6. 23. Lusts, the beginning are deceitfull, sinne, the progresse, hatefull; death, the conclusion, dreadfull. For, *Ex malis præmissis nunquam colligi potest bona conclusio*: Out of so ill premises can neuer be gathered a good conclusion. *Iesus* therefore the sonne of *Syrach* saith, that we must flie from sinne, *tanquam a facie colubri*; *as from the face of a Serpent*; *for if thou commest too neere it, it will bite thee; the teeth thereof are as the teeth of a Lyon, slaying the soules of men*: Eccles. 21. 2.

Iam. 1. 15.

Rom. 6. 23.

Eccles. 21. 2.

We must flie from sinne, as from the face of a serpent; For, as in the face of a serpent lieth all the danger, because there is the poyson, and the teeth; so in obeying

of lusts, which are the faces, and first appearings of sin, we shall swell with the poyson of sin, and be bitten with the teeth of death. Or we must flie from sinne, *as from the face of a serpent*, that is, from the heads and first lustfull motions of sinne. A serpent hath a head, a taile, and a bodie. *Capite immisso totus statim illabitur*, And if she get her head into a place, the whole bodie is so glib and lubricke, that it will quickly enter in after: So in yeelding to lusts, which are the heads of sinne, the whole bodie of sinne will quickly follow after. For lusts, the heads of sinne, though they seeme small, yet they will make no small worke where they enter. They are like young rogues, who getting their heads in at the windowes, creepe in and open the doores for the great theeves to spoile the house. For lusts, the heads of sinne, are not idle heads, but like Iesuites heads, working mischeevous heads, contriuing treason against the state both of soule and bodie. Lusts will hatch sinne, sinne will produce death, and death will bring a thousand endlesse woes and miseries.

Prosp. in Exod.

Now our lusts are many, our acts of sinne many, and the deaths produced by sinne and the lusts thereof as many.

Mille modis homines mors vna furripit.

Death assayes men a thousand wayes. But death in generall produced by sinne and his lusts, is threefold.

Viz. 1. *Corporis.* The death of the bodie.
2. *Animæ.* The death of the soule.
3. *Corporis & animæ.* The death of both.

1. The death of the bodie. So dead was *Lazarus*, *Iohn* 11.

John 11.

2. The death of the soule. So dead are such wi-

dowes,

1 Tim. 5. 6. dowes, whereof S. *Paul* speaketh, 1 *Tim.* 5. 6. So dead
Matth. 8. 22. was hee to whom our Saviour Christ said, *Let the dead burie their dead, follow thou mee, Matth.* 8. 22. A strange speech, *Let the dead burie their dead.* As if the dead had not as much need to be buried themselues, as to burie other dead; and as vnable to burie other dead, as themselues. But our Saviour Christ meant it of those which followed sinne, and not him (being *via, vita, & veritas; The way, the life, and the truth,*) that they were dead already in their soules; that in them (as *Theophylact* speaketh,) *τῶν ἦν νῦν*, their living bodies were nothing else but coffins of their dead carrion stincking soules.

Theophylact. in Luc. cap. 7.

Luk. 16. 24. 3. The death both of bodie and soule. So was *Dives, Luk.* 16. He prayed, therefore he had a soule. Hee had a tongue to be cooled, therefore a bodie: He was dead; therefore dead both in bodie and soule. Thus die all they that suffer sinne to reigne in their mortall bodie. Nay, they are not onely dead, but buried while they liue. Their sinnes become their graues: *Tumulus iste mali mores*; saith S. *Ambrose*. Their *throat is an open sepulcher*; saith the Prophet *Dauid, Psal.* 14. 5. Nay, they are not onely dead and buried, but they are dead and buried, and in hell whilst they liue. *Nobiscum videntur viuere, sed sunt in inferno*, saith S. *Ambrose*. They seeme to liue with vs, but in verie deed they are in hell. For where are presumptuous sinners, but where the Deuill is, that first presumed to sinne? And where is hell, but where the Deuill is, that was without redemption cast out of Heauen? O then my beloued, take heed of going on in wickednesse, nip sinne in the bud, yeeld not obedience to the lusts of sin; Lusts are the iawes of sinne, and the king reignes where his lawes are obeyed. Lusts will goe on to acts;

Ambrof. in Luc. cap. 7. tom. 1.

Psal. 14. 5.

Ambrof. de Bon. mor. c. vlt. num. 5.

acts

acts will goe on to custome; custome will goe on to the death and destruction both of bodie and soule. For God will *wound the hairie scalpe of such as goe on still in their wickednesse*, *Psal.* 68.21. The sinner goes on in his sinnes, and God goes on to punish their sinnes, sinne followes sinne, and one death followes another. The second death followes the first: the death of the bodie begins, and the death of both bodie and soule followes after. The death of the bodie is, *cum anima deserit corpus*, when the soule forsakes the bodie, and is by order naturall, *statutum est omnibus*, &c. *It is decreed for all men once to die*, *Heb.* 9.27. The death of the soule is, *cum animam deserit Deus*, when God forsakes the soule, and is by diuine Iustice iudiciall; *the soule that sinneth shall die*, *Ezech.* 18. The death of both bodie and soule is, *cum anima à Deo deserta, deserit corpus*; when God forsakes the soule, and the soule forsaken of God, forsakes the bodie; and is by equalitie proportionall. For both bodie and soule haue sinned, therefore they both die, both are punished. *Qui iunguntur in culpâ, non separantur in pœnâ*; saith S. *Cyprian*, Those that are partners in the fault, must also bee partners in the punishment for the fault. But yet a man may so die the first, that he may escape the other death: Hee may so die, that he may repaire the ruines of his mortall bodie, and not die for euer.

Psal. 68. 21.

Heb. 9. 27.

Ezek. 18. 4.

August. de Ciuit. Dei lib. 13. cap. 2.

Cyprian. Epist. lib. 2. epist. 4.

For as a ruinous house (though the wals bee fallen downe, and the roofe perished) may by reparation be sustained, and be made more beautifull than at first, so long as the maine and principall posts thereof are kept sound: So this mortall bodie of ours, though it be ruinous, and the fleshy walls falling downe, and the thatch of the roofe thereof decaying with hoarie haires, yet so long as the principall pillars thereof bee not pulled downe (as

Iudg 16.29. *Samson* did the house vpon the Philistins) that is, so long as the members of our bodie (the pillers thereof) are not yeelded, as instruments of vnrighteousnesse vnto sinne, to let sinne reigne, but yeelded, as those that are aliue from the dead, as instruments of righteousnesse vnto God, and sinne suppressed, wee may repaire this mortall bodie, and make it more beautifull than before; *Corruption putting on incorruption, and mortalitie putting on immortalitie, death being swallowed vp in victorie. O death where is thy sting? O hell where is thy victorie?* 1 Cor. 15. 44, 45. And this leads me by the hand to the last part of my text, to speake of the kingdome, our *mortall bodie*, and the repairing thereof. *Let not sinne reigne therefore in your mortall bodie.*

3. *In your mortall bodie.*

AND here by our mortall bodie, we must not vnderstand onely our lumpe of flesh, part of man, but *totum compositum*, the whole man, consisting of both bodie and soule. For by a Synecdoche, the part is put for the whole. The whole man, both bodie and soule, haue sinne in them, working their ruine and destruction, therefore the whole man, both bodie and soule, are to be repaired, and we are to labour for their restauration.

I know there is a great dispute betwixt the bodie and soule, each endeauouring to put off the enormitie of sinning to the other. The bodie pleads for it selfe, that that is but *instrumentum animatum*, a dead and senselesse trunke, voyde of all action and motion, and so could not sinne, nor exercise any operation, if the soule did not actuate and enforce it. The soule, that pleads for it selfe, that that is *purum & simplex spiritus*, a pure and simple spirit, voyd of all

organs, without eyes to behold vanitie, without hands to commit folly, without feet to follow enormitie, and if the bodie did not detaine it as prisoner, it would mount aloft, to take vp its residence in the place of spirits, and therefore the fault of sinning must needs rest on the bodie. But the verie truth is, that neither the bodie sinnes without the soule, nor the soule without the bodie, but like *Simeon* and *Leui*, they are brothers and partners in mischiefe, and so tend both to eternall destruction, vnlesse we wisely endeuour their timely reparation. Genes. 49. 5.

Peter Martyr in his Commentarie on the fourth booke of the *Kings*, illustrates this by a prettie Simile. There was (saith he) a master of a family, that committed the custodie of his Orchard to two seruants, one of them lame of his feet, and the other blinde. The lame seruant being taken with the beautie of the apples, told his blinde fellow-seruant, that if he enioyed the vse of his limbes, and could goe as well as he, it should not be long but he would be possessed of some of those apples. The blinde seruant said, he was as desirous of them as himselfe, and if he could but see as well as he, they should not rest long vpon the tree. In the end they agreed to ioyne together: the whole-limb'd blinde man tooke the well-sighted lame man on his shoulders, and so hee reached the apples. Their master comming, and missing his fruit, expostulated the matter with them. Each framed his excuse. The blinde man said, he could not haue them, for hee could not see so much as the tree they grew on. The lame man said, he need not be suspected, for it was well knowne he could not climbe, or stand to reach them. But their master perceiuing their craft, how they had both ioyned together, put them as they were, one vpon the shoulders of the other, and punished them both together. So in *Pet. Mart. in 4. Reg. c. 4. pag. 218.*

verie deed, neither the bodie sinnes without the soule, nor the soule without the bodie, but *corporis animique communis est actus*, saith S. *Ambrose*. It is the common act of both: therefore both bodie and soule tend to death, and if they be not repaired, will fall to vtter ruine and destruction. Wherefore as sinne the tyrant must not reigne, nor lusts, the lawes, be obeyed: So our mortall bodie, his kingdome, must not runne to vtter ruine, but be repaired; *corruption must put on incorruption, and mortalitie put on immortalitie*.

Ambros. de fide resurrect. c. 9.

And the meanes to repaire our mortall bodie is threefold:

Viz. 1. Diligent watching.
2. Often fasting.
3. Zealous praying.

Fasting, that's good to repaire the bodie, that though it be cast downe it may be raised againe, and not become a cast-away, 1 Cor. 9. 27.

1 Cor. 9. 27.

Praying, that's good to repaire the soule, it consecrates it to God, makes the soule the temple and habitation of the euerliuing God.

Templum mentis amat non marmoris, durat in illo
Fundamenta manent fidei. ———

Prudent. vtra Symachum.

Watching, that's good for both bodie and soule. By watching, we may see and know when the lusts of sinne doe tempt vs, and so keepe them off and auoyd them. By fasting, wee may so tame our bodies, that concupiscence shall not delight vs; and by praying, we shall so reforme our depraued will and reason, that it shall not consent vnto sinne, to obey it *in the lusts thereof*.

First, we must watch, that sinne enter not into vs. And here we must doe, as is done in besieged cities, keepe the strictest watch, where the places are weakest, and the

enemie

enemie the most likely to enter. The places where sinne would enter, are three, the *heart*, the *mouth*, and the *hands*. Therefore *S. Bernard* saith, that euery man must keepe a three-fold watch.

There must be

Vigilia { 1. *Cordis* } *super* { *Cogitationes & affectiones.* 2. *Oris* *verba.* 3. *Manus* *Opera.* } Bernard in Sent.

A Watch of the { Heart, Mouth, Hands } ouer our { Thoughts and affections. Words and speeches. Workes and actions. }

First, we must watch ouer our hearts, that they be not stained and polluted with euill thoughts. For, saith our Sauiour, *Out of the heart proceed euill thoughts, murders, Adulteries, fornications, thefts, false witnesses, blasphemies, Mat.* 15.19. Matth.15.19. And, *the foole said in his heart, there is no God, Psal.* 14.1. Psal.14.1. *The heart* (saith the Prophet *Ieremie*) *is deceitfull aboue all things, and desperatly wicked, who can know it? Ier.* 17.9. Ierem.17.9. It is good therefore to follow the counsell of wise *Salomon, Keepe thy heart with diligence, for out of it issueth life, Prou.* 4. 23. Prou.4.23.

Secondly, we must watch ouer our mouthes, that wee speake no euill words. For, saith our Sauiour Christ, *By thy words thou shalt be iustified, and by thy words thou shalt be condemned, Matth.* 12. 37. Matth 12 37. And the wicked seruant was condemned out *of his owne mouth, Luk.* 19. 22. Luke 19.22. For the tongue *in vado est, ideo facile labitur* (saith Saint *Augustine*) is placed in moisture, and therefore is apt to runne ouer to our owne destruction. *Facile volat, ideo facile violat*, saith Saint *Bernard*, It runnes glibly, and offends quickly. Our euill words, saith the same Father, are like arrowes, *Leuiter volant, sed grauiter vulnerant*. The fly lightly, but they wound.

August. in Psal. 38. Iohn.8.

Ber. de 3. custod.

Bernard.

wound deeply. Saint *Gregory* in the fifth of his Morals, faith there are three ſorts of men, *viz.*

1 Some, that let looſe both heart and tongue to impietie; they trauell with miſchiefe in their heart, that they may vtter and bring it forth with their tongue: Such was *Eliphaz* the Temanite to *Iob*; Though he knew he ſhould grieue him, yet he muſt ſpeake; *Who can with-hold himſelfe from ſpeaking?* *Iob* 4. 2. Such are the *prowd vngodly men, which haue ſaid, with our tongue we will preuaile, we are they that ought to ſpeake, who is Lord ouer vs?* *Pſal.* 12.4.

2 Some, that though their hearts conceiue euill, yet they refraine their lips, they bridle their tongue from ſpeaking euill.

3 Others, that keep a watch ouer both heart and tongue, that ſo neare as they can, they neither thinke nor ſpeake euill. Thus the Prophet *Dauid, I ſaid I will looke to my waies that I offend not in my tongue,* *Pſal.* 39.1. *I ſaid I will looke to my wayes, that is, my heart,* from whence are the wayes to a mans tongue. *Out of the abundance of the heart the mouth ſpeaketh,* *Matth.* 12.32.

And of theſe three, the laſt is the pious and godly man, and the ſureſt to keepe ſinne from reigning in his mortall bodie. Therefore Saint *Iames* ſaith, *If any man offend not in word, the ſame is a perfect man, and able to bridle the whole bodie,* *Iam.* 3. 2. And, *if any man ſeeme to be religious, and bridle not his tongue, that mans religion is in vaine,* *Iam.* 1.26.

But there are many that eſteeme lightly of words; words are (thinke they) but wind, and who doe they hurt? Though in their words they repine and murmure like Co-

rah,

Iob 4. 2.

Pſal. 12.4.

Gregor. expoſ. Moral. lib. 5. cap. 12. tom. 1.

Pſal. 39.1.

Matth. 12.32.

Iames 3.2.

Iames 1.26.

rah, against *Moses*; raile like *Goliah* against *Dauid*; flatter the State like *Ieroboams* young Councellers; curse like *Shemei*; lye like *Gehezi*; blaspheme like *Senacharib*, and are as vain-glorious as *Herod*; yet, so they abstaine from open violence, and pay euery man his owne, they thinke their liues good enough: but these deceiue themselues; *Euill words corrupt good manners*, 1 *Cor.* 15. 33. Where euill words reigne in the mouth, there sinne must needs reigne in the mortall bodie. *Non creditibile est eum bene viuere qui male loquitur*, saith Saint *Ambrose*; It cannot be thought that that mans life is good, whose speech is bad. It may more truly be said to him, than it was said to *Peter*, *Thy very speech bewrayes thee*, *Matth.* 26. 73. It stands euery Christian then vpon, to bridle his tongue, to refraine his lips, to watch ouer his mouth; *He that keepeth his mouth, keepeth his life, but he that openeth wide his lips, shall haue destruction*, *Prou.* 13. 3.

1 Cor. 15. 33.

Ambros. in Eph. cap. 4. lect. 3.

Matth. 26. 37.

Prou. 13. 3.

And in this watch of our *mouths ouer our words*, we must obserue three things.

There must bee

1 *Veritas in verbis*, truth in our words. For lying lips are *an abomination to the Lord*, *Prou.* 12. 22.

Prou. 12. 22.

2 *Vtilitas in verbis*, some profit must redound by our speech. *Let no corrupt communication proceed out of your mouth, but that which is good to the vse of edifying, that it may minister grace vnto the hearers*, saith Saint *Paul*, *Ephes.* 4. 29. For one day we shall giue an account for our corrupt communication, we shall answer for euery idle word that proceedeth out of our mouths. And if you would more distinctly know what an idle word is; *Verbum otiosum est quod sine vtili-*

Ephes. 4. 29.

tate,

Hieron. in.

tate, vel luxuriæ, vel audientis profertur; That is an idle word, by ſpeaking of which, neither ſpeaker nor hearer is bettered.

3. *Parcus in verbis*; A meane and ſparing in our ſpeech. For, ſaith *Salomon*, *In the multitude of words wanteth not ſinne, but he that refraineth his lips is wiſe.* Prou. 10. 19. And, *A fooles voice is knowne by a multitude of words*, Eccleſ. 5. 3.

Prou 10. 19.

Eccleſ. 5. 3.

3. There remaines yet the third and laſt watch, that is, the watch of our hands ouer our workes; wee muſt watch ouer our workes, that we neither omit that which we ſhould doe; nor commit that which we ought not to doe. And here we muſt be ſure to keepe the moſt ſeuere and ſtricteſt watch. For there redounds greater diſhonour to God, and more ill examples to men, by the euill acts of our hands, than by the thoughts of our hearts, or the words of our mouths. If it pleaſe you therefore to caſt the eye of your vnderſtanding vpon the Decalogue, vpon the ten Commandements, you ſhall finde more Commandements forbidding ſinne in action, than in the ſpeech, or cogitation. Looke into the firſt Table; there is one commandement forbidding ſinne in the heart, namely, the firſt, *Thou ſhalt haue no other gods but me.* There's another forbidding ſin in the tongue, namely the third, *Thou ſhalt not take the name of the Lord thy God in vaine.* But the other two forbid ſinne in action. Looke into the ſecond Table, there's one Commandement forbidding ſinne in the heart, namely the tenth, *Thou ſhalt not couet*, &c. There's another forbidding ſinne in the tongue, namely the ninth, *Thou ſhalt not beare falſe witneſſe againſt thy neighbour.* But the other foure forbid ſin in action. And hereby we are taught, that if we will keepe

ſinne

sinne from reigning in our mortall bodie, we must watch ouer our hands, to keepe them from acting and committing sinne. For, saith the Prophet, *Esay, Blessed is the man that keepeth his hand from doing any euill,* Esay 56. 2. So that to conclude this point, the first way to suppresse sinne, and keepe it from reigning, is *diligent watching*. A watching ouer our hearts for our thoughts, a watching ouer our mouths for our words, but chiefly, and most diligently, a watching ouer our hands, for our actions. Esay 56.2.

2

The second meanes to suppresse sinne, is often fasting. Watching is like our besieging of our enemy, but fasting is like the pulling him downe, the spoiling and disarming him. For what are the armes and weapons of sin, wherewith he fights against vs, but the members of our mortall body? And how are these armes made to be laid downe? How are they pulled out of this tyrants hand, but by fasting? Thus Saint *Paul* disarmed sinne, suppressed and kept it vnder; *I keepe my body vnder* (saith he) *I keepe it in subiection, lest by any meanes, when I haue preached vnto others, I my selfe should be a cast-away,* 1 Cor. 9. 27. And in very deed our sins are like those deuils which could not be cast out, but by prayer and fasting, *Matth.* 17. 21. 1 Cor. 9. 27. Matth. 17. 21.

This exercise of fasting produceth three excellent effects:

1 *Vitia comprimit.* It allayes the heat of sinne, it tames and pulls downe the lusts of the bodie. Therefore S. *Basil* calls it, *Ἰατρεῖον ἐπὶ τὰ πάθη*, A medicine to take away the malady of sinne. Basil. de jejun. hom. 1. init.

2 *Diabolum fugat.* It puts the Deuill to flight. Saint *Ambrose* saith, that if a Serpent tastes but of fasting spettle, it killeth it: *Vides quantus vis ieiunij sit, vt & spuma sue bonus terrenus Serpens, tenus interficiat & mortis sibi faciat causam*; You see the Ambros. Exam. lib. 6. c. 4. init.

forces of fasting, fasting spettle will kill a bodily Serpent, much more the spirituall.

3. *Mentem elevat*, It elevates a mans minde, and makes him apt to be tane into contemplation, and his life here in earth to approach neere in likenesse to the life of the Angels in heauen. Therefore saith Saint *Ambrose*, *Quid est enim ieiunium, nisi vita cælestis imago?* For what is fasting, but a representation of our heauenly life? *Hac gradu Elias ascendit antequam curru*; *Elias* ascended into heauen by this ladder of fasting, before hee ascended in his chariot of fire, saith the same Saint *Ambrose*.

Idem de Elia & ieiun. c. 3. tom. 1.

Idem, Ibidem.

Bonauentura therefore compares fasting to three things.

Bonauent. Dist. Sanct. tit. 2. c. 6. Obiect. tom. 2.

1 To a little wood vnder a pot.
2 To the nimblenesse of a little bird.
3 To the hollownesse and concauitie of a musicall instrument.

1. It is like a little wood vnder a pot. For as by withdrawing the wood from vnder the pot, it incontinently ceaseth boyling: So by withdrawing the vsuall store of food from the body, the pride and lustinesse of the flesh is abated.

2. It is like the agility & nimblenesse of a little bird. For as a little bird can easily by flying aloft eschew the snares of the Fowler: *Frustra enim iacitur rete ante oculos pennatorum*; *In vaine is the snare of the fowler laid before the bird that can take her wing*, *Prou.* 1. 17. But grosse and fat fowles which cannot fly are taken: So the minde of a temperate and abstinent man may easily, by mounting aloft to heauen vpon the wings of his contemplation, eschew the snares of the deceitfull fowler, the Deuill, whilest those which with swine giue themselues ouer to feeding, are carried into a sea of misery.

3. It

3. It is like the hollownesse or concauity of a musicall instrument. For as a Lute or Viall yeeldeth no delightfull and musicall sound, vnlesse the belly thereof be hollow and emptie: So a man, vnlesse his belly be so hollow and emptie that his bones desire not rest, yeeldeth no musicall and delightfull harmony of prayers and thanksgiuing in the eares of the Lord.

For fasting is not commended of it selfe, *ex opere operato*, of the thing done, (as *Chemnitius* saith some Papists teach; though *Bellarmine* disauowes the opinion) but it is commended *ex opere operantis*, out of the faith and deuotion attending the action. Deuout prayers, diuine eiaculations, and heauenly meditations must accompany our fasting. It was a caueat therefore which Saint *Hierom* gaue to *Celantia*; *Cane, ne forsitan cœperis te putare esse sanctam. Hæc enim virtus adminiculum est, non perfectio sanctitatis*; Beware lest if you begin to fast or abstaine, you presently thinke your selfe holy. For this vertue of abstinence is but the helpe, not the perfection of sanctitie. We must therefore, to suppresse sinne, and to keepe it from reigning in our mortall body, not only abstain from meat and drinke, but from all vice and impiety; and exercise our selues in acts of deuotion, spend our time in prayer and meditation, relieue the needy, and performe workes of charity. *Qui ieiunant à cibo & non abstinent à malo, similes sunt Diabolo, qui non manducat & tamen à malo non cessat*, saith Saint *Ambrose*. They which fast from meat, but abstaine not from impietie, are like the Deuill, who eateth not, but is wicked euer. Therefore saith Saint *Origen*, *Ieiuna à malis actibus, abstine à malis sermonibus, abstine te à pessimis cogitationibus*; Fast from euill actions, abstaine from vaine speech, abstaine thy selfe from naughtie cogitations. To our watching then we must ioyne fasting, and to our

Chemnitz. Exam. Concil. Trident. part. 4.
Bellar. de Bon. operib. in partic. lib. 2. cap. 11.
Contra. sect. 4.
Hieron. ad Celant. epist. 24. tom. 1.
Ambros. in Dom. 4. Quadrag. ser. 5.
Origen. in Levit. cap. 16. hom. 10. tom. 2.

our fasting we must ioyne deuout prayer and holy meditation, and this is the third and the last helpe to repaire our mortall body, and to keepe sinne from reigning in it.

Let not sinne therefore reigne in your mortall body, that you should obey it in the lusts thereof.

The first helpe, that is, watching, is the besieging of sinne; the second, fasting, is the disarming of sinne; but this last helpe, praying, is the vtter vanquishing and suppressing of sinne. For as *Moses* lifting vp his hands, *Israel* prouailed against their enemies, *Exod.* 17.9. So let vs lift vp our hearts and hands to God in humble and hearty prayer, and we shall prouaile against sinne, and keepe it from reigning in our mortall bodie. The deadly serpent the Basilisk (as *Theodorus Hibalensis* reporteth) is killed by the breath of a Weasell: So the breath of a faithfull praying man is able to kill sinne, and driue away the old Serpent the Deuill, who suggesteth vs to sinne, and desires that it should reigne in our mortall bodie.

Exod. 17.9.

I will reduce all for you into three words, and so conclude.

Watch.
Deplore.
Implore.

Watch. Let each Christian to keepe sinne from reigning, finde out his sinne by watching. *Deplore.* Let him driue it out when he hath found it, by weeping and fasting. *Implore.* Let him desire the gracious assistance of God, that he may continue this combat by praying. So shall sinne, Hell, and Satan be confounded, your mortall bodie here be repaired, and after death most gloriously be crowned. So saith God, *Be thou faithfull vnto death, and I will giue thee a crowne of life.* Rev. 2.10. Thus doing, though wee cannot altogether acquit and vtterly

our selues of sinne; yet we shall haue but few sinnes; and those few sinnes shall be remissible and pardonable sinnes vnto vs. Not for that they doe merit remission, or are so small that they are vnworthy Gods punishment; but because remission doth follow such sinnes, neither shall they be imputed to vs to our condemnation. Herein we shall be happie, that our sinnes shall not be imputed vnto vs. For they are not blessed, which haue no sinne; for then no man could be blessed. (we are all miserable wretched sinners:) but saith the Prophet *Dauid*, *Blessed is he* Psal. 32. 1, 2.
whose vnrighteousnesse is forgiuen, and whose sinne is couered. Blessed is the man to whom the Lord imputeth no sinne, Psal. 32. 1, 2.

So that all men being sinners, here is the difference betwixt the sinnes of the wicked and the sinnes of the godly. The sinnes of the wicked are committed with an high hand; they meditate on them in their beds, they commit them with all greedinesse, they draw sinne with cart-ropes, they sinne without repentance; therefore their sinnes are *peccata regnantia*, sinnes reigning in their mortall bodie, and neuer forgiuen them, but death and hell reignes ouer them; they die the second death, the eternall death, the death both of bodie and soule. But the sinnes of the godly are committed without meditation, through infirmitie, they are committed with a reluctancie, there's a combat betwixt the flesh and the Spirit, they are resisted by watching, they are suppressed and kept vnder by fasting, they are cast out by praying, they are repented of with repentance neuer to be repented of; therefore their sinnes are *peccata non regnantia*, sinnes not reigning in their mortall bodie, but by the great mercie of God, in Christ Iesus, forgiuen and not imputed vnto them, so that death hath not full power of them, they

die the death of the bodie onely, the first, not the second death, and so die in the Lord, and die blessedly. *For blessed are they which die in the Lord, euen so saith the Spirit, they rest from their labours, and their good works follow them,* Reu. 14. 13.

Rev. 14. 13.

In one word then to conclude all, with a true and liuely faith in Christ Iesus, resist sinne, let it not *reigne in your mortall bodie*; and then you haue done all which is required to your saluation: then you shall liue happily, die blessedly, be rewarded plentifully, and possesse Heauen euerlastingly. Which God of his infinite mercie grant vnto euerie one of vs. To which God the Father, the Creator of all, and hater of sinne; God the Sonne, the Sauiour of all, and Redeemer from the punishment of sinne; God the Holy Ghost, the Sanctifier of all, and Purifier from the prauitie of sinne, three Persons, one only wise God, bee ascribed of vs all, all honour, glorie, power, dominion, might, and maiestie, now and for euermore. AMEN.

FINIS.

Errata.

Page 1. lin. 15. *read* and he. *page* 6. *line* 3. *for* inwer, *read* lower. *page* 20. *immortality, read* eternity.

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